

ting minor criminals at liberty. All public business and public spectacles were prohibited; and by a decree of the Council of Orleans the Jews were forbidden to assemble in public thoroughfares, or mingle with Christians, lest the festive joys of the latter should be marred. In later times St. Peter's, in Rome, was illuminated; and at mid-day on Easter Sunday the Pope, from the balcony above the vestibule, pronounced a blessing upon the world.

Easter is pre-eminently a feast of flowers, as Christmas is the feast of evergreens. In England during the "ages of faith" it was customary to strew the aisles of churches with ivy; and the special Easter flower was the lavender (*lavendula spicula*). Nowadays the Easter flower is the lily, which the Bermudas send us in ship loads. Why the lily should have supplanted the lavender is not apparent. The flowers of the latter have a highly aromatic odor and a bitterish taste; and it is suggestive of the aromatic spices which the holy women brought to the Sepulchre of our Lord on the first Easter morn. The church walls were festooned with this suggestive plant; and garlands of rose and lavender were placed on the altars and statuary. Crosses trimmed with the same trophies of the garden were distributed amongst the faithful, as symbols of the Resurrection.

Another symbol of the Resurrection, perpetuated in some of the noblest specimens of architecture, was the lion. This seems to be a puzzle to many, but the matter is very easily explained. It was formerly believed that the lioness brought forth her cubs dead, and three days later the lion, by howling, awoke them to life. Hence the adoption of the lion in ecclesiastical architecture, as a symbol of the cardinal doctrine of our faith. This also accounts for the fact that St. Mark, the Evangelist, is symbolized by the lion, as his Gospel gives us the most detailed history of the Resurrection of Christ.

Liturgical Observances.

The observances of the church at Eastertide are all symbolic. Chief amongst these is the "Paschal Candle," which is solemnly blessed on Easter Saturday. This signifies Christ — "The Light of the World" — and it is lighted during the singing of the *Exultet* — the most beautiful specimen of Gregorian hymnology in the Ritual of the Church. Whilst the authorship of this prose is not certain, it is attributed to St. Augustine; and, as he was a deacon when he composed it, it has always been sung by a deacon.